/75 cont./

868 162. Practical teaching. My dear interlocutor can well understand that the Indians, without setting up a pedagogical chair and a group of educators, do educate and teach their children practically. Their children, in turn, through the natural instinct for imitation, tend to copy what they see in their parents.

857 And, as we imagined, male children practice the handling of their miniature bows and accompany their elders on hunts, and show the aggressiveness and bravery appropriate to their sex, even though it may only be "killing" little pieces of sticks or stones in little improvised hammocks, making little clay cakes like cassava cakes, etc.

867 163. Cral teaching. The other teaching, oral and in-
577 tentional, is very much rarer than among us; however, I have
538 gathered in this regard some data of the old people who, obliged more than they may wish to lead a sedentary life, give their advice to the young people. In the tales which, as has often been said, form the native oral literature, the defects of gluttony, lack of personal cleanliness, carelessness in the face of what is strange and unknown, conjugal infidelity and other sexual vices, lack of love for children, etc., are all ridiculed.

538 It is clear, however, that their morality does not attain
577 the perfection of the Gospel and that frequently in the earliest
864 legendary narrations the spirit of revenge and the refinement of torture of victims is taught; there also occur in these stories sexual scenes which are extremely crude, without their taking any care about telling them in the presence of little children, who acquire a very precocious knowledge and perhaps even a very premature initiation. In this particular they evidently have a rather blunted feeling of morality.

776 164. The bogeyman. In childhood, recourse is frequently
861 taken to the deceit of the enek ("bug" or "funny little fellow"), which is our coco /"bogeyman"/, so that the children will not go far away, so that they will not cry, so that they will obey, etc. They use, thus, the stimulus of fear. Among other threats

●868 857 524 [868] Children generally follow much the same occupations as their elders of the same sex, beginning by playing that they are doing so, as our children "play house," and ending by performing the actual work as they become capable of it. Their playthings, too, are almost invariably small replicas or imitations of objects used by their elders. Thus the first toy of a small boy is commonly an improvised bow, with which he "plays Indian," as a white boy might (Fig. 79). Some of the boys show great ingenuity in making imitations of weapons, tools, etc.[181]

[121] [114] The Kamarakotos make cat's-cradles, but I did not attempt to collect these. I saw none not already recorded from the Makuchis or Akawais (see especially Roth, 1924, whose elaborate compilation of these string-figures includes all that I saw among the Kamarakotos).

Mythology

773 [178] Like all Indians, the Kamarakotos have an extensive body of myths and legends. It is probable, however, that these are already dying out to some extent, since few of the younger members of the tribe seemed to have much knowledge of them or to take much interest in them except as casual stories. Undoubtedly, a great many are still accurately known, but our time permitted [126] the textual record of only one.[182] This is a typical, representative example and serves excellently to illustrate the characteristics of Kamarakoto mythology and its probable sources and relationships.

539 126 128 [115] Rigid accuracy and authenticity may be claimed for the text here given, despite the linguistic and other difficulties. It was told to me by Antonio Montesdeoca during four sessions in March, 1939. Antonio gave the story not only from his own memory but also from the collected versions of numerous other members of the tribe, several of whom were present at each session and who were carefully consulted on all doubtful points. The story as a whole was translated into Spanish by Antonio, with passages also given in Kamarakoto by him and by others present. I recorded it in English and then read it back, in Spanish, section by section, to Antonio who carefully corrected the slightest [538] deviation from the meaning of the Kamarakoto text.[183] The Kamarakoto text itself is not verbally memorized and varies with the teller, but its sense is invariable and this procedure guarantees that this sense is fully retained in the present version.

The Story of Maichak.[184]

539 Maichak was an Indian who lived a long time ago in what we now call Kamarata. At that time, men lived for centuries and centuries. When Maichak

181-184 [see footnotes on p. 329, category 116 - Analyst]